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THE THEOSOPHICAL FORUM

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THE THEOSOPHICAL SOCIETY IN AMERICA.

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E. T. HARGROVE, President.

Each member is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editor. Members should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of author, article, volume, and page referred to must be given.

All communications should be addressed to **The Editor, Theosophical Forum, 144 Madison Avenue, New York City.**

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QUESTION 77.

In Esoteric Buddhism, page 273, it is said: "Thus a crippled frame may be bestowed on a spirit whose Karma has by no means earned that penalty, and so with a great variety of accidents." My understanding of Karma is that it is an immutable law, and that there can no more be an effect without a cause than a cause without its exact effects. If this is so, where is there room for chance or accident?

W. T. Hanson.—Karma is not simply cause and effect, and is not the only factor determining action. From the very reason that man is man, although he may be influenced in the present by unexhausted momentum produced by his actions in the past, there is in him the power to set in motion in each present moment a cause that has never previously been in operation. Therefore a man may do a thing to which he is not forced by karma. He is then, in himself, the adequate cause of the immediately ensuing effect which when complete constitutes an act that becomes the cause of future results. It is by an act of this nature, that "a crippled frame may be bestowed on a spirit whose karma has by no means earned that penalty," but whose karma does not demand that such shall not occur. It simply is not a matter of karma at all, but is an act that, in one sense, becomes a first cause behind which is the eternal man alone, as the "causeless cause."

If a crippled frame is bestowed as here indicated, the spirit itself bestows it. This is plain cause and effect, and in no way admits the possibility of accident, in the ordinary and superficial sense of the term, which, however, is a fairly good word to connote those circumstances that are not karmic effects, in so far as the individual is concerned, but the cause of the experience of which, while unperceived by the personal self-consciousness, is nevertheless, in the spirit itself. This is why "accidents" are in the long run to be accounted as good luck. They are means for the development of potentialities that would otherwise have remained latent, and thus the ultimate purpose of growth.

It should not be overlooked that the statement quoted from "Esoteric Buddhism" is made as an exception to the general rule, and consequently does not directly concern the vast majority of humanity whose present actions and conditions are determined almost entirely by karma produced in the past, and who do not now possess sufficient free will to bring about, irrespective of their karma, so radical a thing as the taking of a crippled frame; or any of those larger events, personally considered, to which is ordinarily given the name of accident.

Neither does the statement from "Esotoric Buddhism controvert Karma as Universal Law. As something pertaining to the individual, karma is not universal, having been generated by free will and a personal motive. The Law of Karma is universal, is eternally there, but does not affect the individual except the individual act as such and infringe it.

"Man Know Thyself," is a wise injunction for one to follow who desires to deal with such questions as the above, and even a little step toward success will be found to be of much service.

T. Y. Stevens.—Many of our difficulties in understanding Theosophical books and writings lie in the fact that we do not get at the correct or exact meaning of words. This mistake is often made with regard to the words "chance" and "accident."

In the *Standard Dictionary* these words are defined as "anything that happens, an occurrence, event; especially anything occurring unexpectedly or without known or assignable cause; without any one's direct intentions."

It may be true that there is no *known* cause, generally speaking, of course, why an Ego assumes a crippled vehicle, nor is it "done with any one's direct intention," but nevertheless this does not mean that no cause exists, but merely that we do not know it.

"Karma *is* immutable law," but it manifests itself in many and diverse ways—it operates on all planes, mental, psychical and physical. The case quoted in the above question shows one of the intricacies of the law and it can be viewed and explained from several standpoints.

That which the Ego needs and desires for its development decides what shall be the physical condition—the environment in each succeeding life, and therefore led and controlled by law,—it chooses such a body as is best suited to give it that development and the needed experience. In this light then it is not a "penalty" to be born a cripple—but rather an advantage—from the spiritual point of view—if thereby gentleness and patience, cheerfulness in suffering, and sweetness of temper are acquired, as such are frequently the characteristics of those who are physically deformed.

Another point to be considered is that of the Karma of the parents of such an one. The child may be happy and contented with no suffering attached to it, due to its deprivations, whereas the father or mother or both, suffer most keenly, thinking their child deprived of much that makes life desirable, and in this way they are perhaps reaping the results of their Karma, and are learning the lessons of gentleness, patience and fortitude with this example before them.

The Law of Karma works on silently and immutably, fulfilling the destiny of each one according to that one's needs, and carries on all the threads in the pattern of Life, and weaves them into an harmonious and beautiful whole.

E. T. Hargrove.—Karma is of course immutable and universal. Do not lose sight of the fact that there are many kinds of Karma and one kind may counterbalance another. The term Karma includes that brought upon us by the age, the nation, the family and so on. I may not as an individual merit a certain penalty, but it may accrue to me from national or from family Karma. Of course my presence there is also Karmic, and is governed by a wider sweep of law. Also I am recompensed as an individual, in life or in Devachan for such so-called unmerited (personally) Karma.

No Karma can be unmerited. What is needed is to take a sufficiently wide view, looking over many lives and not only at one. The personality, forgetting the previous lives in which some Karma accrued, has a sense of injustice which is not based on fact. Though the present personality did not set those causes in motion, the real man within did so.

Robert Crosbie.—On reading the context of the above quoted paragraph from Esoteric Buddhism, there does not appear to be any intention of taking any position outside of the law of cause and effect. Mr. Sinnett is speaking of exceptions to the general rule previously stated by him.

The following Aphorism on Karma (*The Path*, March, 1893) covers the exception. Aphorism 28—"No man but a sage or true seer can judge another's Karma. Hence while each receives his deserts, appear-

ances may deceive, and birth into poverty or heavy trial may not be punishment for bad Karma, for Egos continually incarnate into poor surroundings where they experience difficulties and trials which are for the discipline of the Ego, and result in strength, fortitude and sympathy."

Aphorism No. 3, says: "Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it acts incessantly." In considering Karma, we have to take into account that every atom is subject to the general law governing the whole body to which it belongs: this brings us at once upon the wider track of the Karmic law. The aggregate of individual Karma becomes National Karma, and the sum total of National Karma, that of the world. It is upon this broad line of *Human Interdependence* that the law of Karma finds its legitimate and equable issue. It is impossible that Karma could reädjust the balance of power in the world's life and progress, unless it had a broad and general line of action.

We have also to bear in mind the three lines of evolution, the physical, intellectual and spiritual, each with its laws and all subject to Karma (reädjustment); also the three fields of the operation of Karma: (*a*) the body and its circumstances, (*b*) the mind and intellect, (*c*) the psychic planes.

All Karma is not past Karma; we are setting up fresh causes continually along those lines and in those fields of operation, affecting others for good or evil, with or without design on our part. We may by neglect of duty (for there are sins of omission as well as those of commission) engender a tendency in an ego that may express itself in any of a variety of injurious ways upon us, without design on the part of either: such injury might easily come under the definition of "accident," *i. e.*, "the happening of an event without the design of the agent." Karma is an unerring and undeviating tendency in the Universe to restore equilibrium, and it acts incessantly.

Question 78.

Is not man comparatively safe from all evil outward influences by the simple desire for good alone?

H. A. Freeman.—Yes; "comparatively." That is, he is safer than he would be if he desired evil.

But that is not saying that simply wishing will protect him from evil influences or temptations. A passive willingness to be good is too often the result only of there being no outward evil influence to upset that negative condition and engender activity in the other direction. Whenever evil promptings succeed in setting up evil desire, the desire for good is in some degree neutralized of course, and then the "comparative" safety vanishes.

Security results from the development of power and elevation above the danger level.

Passivity will not develop that necessary power and can elevate nothing. Activity is the only producer of Karmic results. The goodness that is content with only desire for good is about as commendable as was the patriotism of the late Artemus Ward who was heroically willing to sacrifice all his wife's relations for his country's cause.

To be good is to progress. Whatever retards progress is evil. Passive goodness results in slow progress if it results at all, and slow progress just escapes being no progress—or evil. Therefore, to be safe, climb; to be safer, climb higher, and then—keep on climbing.

J. H. Fussell.—To give an answer to the question as it stands is not difficult, and if it be a question merely of "comparative safety" the answer must certainly be yes. But there is something back of the question which also needs to be answered, and this has to do with the nature of desire. Desire is the root of all action and no action can take place either in the individual life or in nature that does not originate in desire. If this be true it will be evident that the simple desire for good, if continued, must at last have its effect in act, so that from this extended view of the question we must also give the same affirmative answer.

QUESTION 79.

It is frequently stated that "man was at one time a purely spiritual being, who, gradually sinking deeper and deeper into matter, became more and more material, and finally reached the state in which we now are." If man was at any time a spiritual being, of what avail is it to work for higher development and spirituality, if we are liable, after having attained the highest, to sink back again into matter, and have the work to do all over again?

J. Hiram.—I think the answer to this question can be found within our own life if we look at the common experiences of every day. Our life is a series of climbing up bright mountains and heights and down and through dark valleys. The periods vary with the individual, but if we observe we shall find that certain periods of the week, month, or year are periods of clearness, of high, noble and unselfish thought, while other periods bring inability to see clearly, to recognize or perform our duty, or to live apart from the personality and its selfish desires.

It is the understanding of this process which is continually going on, not during one cycle only, but through cycle within cycle, which alone enables us to explain life, either our own, another's, or that of the universe. It is this which gives us the key to unlock nature's deepest mys-

teries, and which shows us what true progress is, and how it may be effected.

When once we realize this ebb and flow, we cease to identify our true growth, either with the upward cycle or the downward cycle, but we learn by experience that in the upward cycle we must concentrate all our efforts and gain as much as possible, and that when the downward course comes it is as useless to try for growth as it is to try to raise a garden in winter,—we have simply to hold on as firmly as possible and not let ourselves slide down any farther or faster than we can help, and then when the next period for upbuilding comes, we shall be ready to put in all our efforts where they will best count. True progress lies neither in the upward course nor the downward, but in the total experience gained and the total advance effected in cycle after cycle.

Through the understanding of this we come gradually to see the meaning of the statement in the *Bhagavad Gita*. "The qualities act only in the qualities." We are neither the beings we seem at our best, nor what we seem at our worst. Each of us is the great SELF, which, incarnated in—what is, compared with the light we show—a mighty individuality, is seeking experience and self-knowledge, although now it may be chained to low and material forms.

J. H. Fussell.—The question of the original purity of man and his so-called fall is a very difficult one and yet every one who is at all observant of his own nature must at times have realized that there is a pure holy spot within each one and that through this spot he contacts the land of the gods and is essentially divine. To account for this we have the opposite theories (*a*) that this divinity within man is his essential nature and the root of his being, or (*b*) that it is the result of evolution.

Its *manifestation* may be the outcome of evolution but I do not think we can say that the divinity itself is this. No stream can rise higher than its source and no evolution can transcend that which is evolving. In other words the expression or manifestation of anything cannot be greater than the thing itself. Evolution is simply the unlocking and manifestation of powers which already exist potentially in the soul. In no other way can we account for growth and progress save through this inherent power and potentiality.

Then we come to the questions if man be essentially divine and pure, how came he to manifest himself otherwise; and if we again rise to the heights of divinity, do we have to sink back again into materiality? If so, as the questioner says, what avail is all our effort? It may not be possible to give a complete answer to these questions but we may be able to find at least a partial answer. We find cyclic law ruling throughout nature and we have the views held by the ancients that

"Brahm" the Evolver, outbreathes and manifests himself as the Universe, then he inbreathes again and indraws all his powers and the manifested universe passes away. Now if we admit that all souls are identical with the Universal Oversoul, and that all souls are undetached sparks in the One Flame, then this inbreathing and outbreathing of Brahm is really the inbreathing and outbreathing of the Soul considered as one with Brahm and also of the individual soul. In fact we may say that it is the own-nature of the soul to put forth its powers and periodically to indraw them and this goes on again and again according to cyclic law. When therefore we, the soul, have attained to freedom from material life, when we have once more found the inner light and have withdrawn our powers from the outer world, when, in other words, we shall have risen to the highest point of the cycle then we shall begin once more to put forth our powers and to express ourselves in manifestation. We ask what is the good of it all? as well ask why is there anything anyhow? Why when we have indrawn our power and passed into the realms of sleep at the close of day do we need to wake up again for a new day? We know it is for new duties, new activities, further progress. Is this not also true of the greater sweep of life? And to the ultimate question we may answer: "The Universe exists for the soul's experience," and it is we ourselves who have planned and woven this wonderful network of manifestation about us. Still further, we may say that as each day marks a step forward in experience so each manvantara means another step higher on the ladder. We do not return as we went out, but richer, nobler, higher.

It is not well to be always speculating on these questions which are really beyond us all. Let us turn to facts as we know them and which concern us in our life to-day. We are able to trace a long evolution in the past, through the lower kingdoms up to man. We have been ascending gradually the ladder of life step by step. We know some of the steps we have climbed, we can see that there are steps ahead. Let us therefore climb and gain the wider vision and the deeper knowledge which await us. Perhaps then we shall know more of the soul and its powers and shall not need to ask this question.

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

THE STUDY OF THEOSOPHY.

This means really the study of life, for Theosophy is the Science of Life. Theosophy can never be fully understood by a theoretical or intellectual study. It is necessary to live it and bring it into actual experience. The study of books is good, but is one of the least parts of real study. The deeper study of Theosophy cannot be entered upon without preliminary training. The powers of observation and concentration must be cultivated and the lower nature be brought into complete subjection. Unless this is done it is impossible for the light of the Soul to illumine the problems of life. The little details of life should be noticed, for it is these which give the clue to the meaning of life. So far as intellectual study is concerned, the student should first of all endeavor to get a clear grasp of the fundamental principles. True study may be carried on continuously in the school of experience. All can study in this way.

THE SENSES.

The senses are the avenues through which the mind comes into contact with external nature. The true seats of sensation and sense organs are in the astral body. The physical organs of sense are merely transmitters. The senses are related to the elements, ether, fire, air, water, earth. The complete man will have seven senses, the sixth and seventh being, according to the S. D., mind and understanding. Each of our bodies on the different planes of the earth chain has its own sense organs. We know that we use different sense organs, from the physical, for instance, in dreaming we see and hear, etc., but do not use the physical organs. The senses are necessary for gaining experience on this plane, but need to be controlled before any progress can be made spiritually.

REFERENCES.

Secret Doctrine, ii., 107 (new ed.); *Bhagavad Gita*, chapters ii. and iii.; *Voice of the Silence*, part i.

THE DUAL MIND.

What is the Mind? The instrument of the soul for the attainment of self-consciousness and knowledge of the soul's relations to Nature. The mind may act in two ways, outwardly, through the lower nature and the senses, or introspectively, seeking union with the source of all. In this sense the mind is dual, and we have the higher and the lower mind. To the higher mind belong intuition and pure cognition, to the lower mind the processes of intellectual reasoning. The lower mind is often enslaved by the desires and passions, instead of being used as an instrument by the soul for the control of the lower nature. All delusions have their origin in the mind. "The mind is the slayer of the real; let the disciple slay the slayer."

REFERENCE.

Ocean of Theosophy, chapter vii.

THE FIRST OBJECT OF THE T. S.

This is a most important object of the Society. Why should it be to form a *nucleus* only? It is necessary first of all to have a *seed*, and if we can get a few who believe in and act according to Universal Brotherhood we shall have a seed which will grow and bear fruit throughout the world. Brotherhood exists as a fact in Nature, whether we rec-

ognize it or not. All men are interdependent and all acts and thoughts reäct on all mankind. We are brothers in our origin and in our development and destiny. But what is needed is that this fact should be recognized and that our actions should be in accord with it. In other words, that we should act in harmony with Nature, instead of being driven by Nature.

THEOSOPHICAL NEWS AND WORK.

H. P. B. Branch, 125th Street, New York, has held its regular meetings on Sunday and Friday except on August 21st, when the meeting was closed to enable the members to go to Brooklyn to assist the Brooklyn branches in an entertainment given for the benefit of the Crusade. Many members turned out and were kindly received by the Brooklyn Branch. Lectures were given by Mr. Harding, Mr. Conger, and Mr. Fussell to good audiences, on "Freedom," "The Crusade," and "Cycles." One Sunday devoted to "Questions Answered on Theosophy" called out many good questions from strangers. On August 28th Mr. Fussell gave an account of the Irish Convention and the Crusade, which was listened to with great interest. Friday evening, September 11th, the Branch held its Annual Meeting and reëlected its old officers and executive committee for the coming year. The Branch shows an increase of 28 members during the year, now having a membership of 54. Great harmony and unity were shown at the Annual Meeting, and devotion to the cause.

The Katharine A. Tingley Brotherhood Club was opened on September 6th, at 607 East 14th Street, New York, with an attendance of about sixty, of which forty were children, and has thus far met with very great success. This centre was started at Mrs. Tingley's request, and one of its objects is to continue the class for instruction of the poor which was conducted by Mrs. Tingley in East 14th Street during the winter of 1893 and '94. The work is under the general direction of a committee composed of Mrs. E. C. Mayer, Miss E. P. Chapin and Mr. M. H. Phelps, and is under the immediate charge of Miss Chapin. The first work taken up was the organization of a Lotus Circle, which meets Sundays at 9 A.M. It is proposed to keep the rooms open day and evening for reading and conversation; to provide a library containing books and periodicals; to hold afternoon sewing classes; to have evening meetings with addresses; to give brotherhood suppers, and to render assistance in food, clothing and money, where urgently needed. Other projects are in contemplation. The Germania Branch has arranged to have the hall for its meetings on Friday evenings.

Macon T. S. is preparing to celebrate its third anniversary on November 21st, and hopes to have as many F. T. S. visitors as possible on that occasion. The Branch has elected officers as follows: Iverson L. Harris, President; Edmund D. Stow, Vice-President; Walter T. Hanson, Secretary; Ross White, Treasurer. Much work is being done and a vigorous campaign is mapped out for the coming winter.

Cincinnati Theosophical Society elected officers for the ensuing year as follows: Dr. J. D. Buck, President; Dr. W. A. R. Tenney, First Vice-President; Dr. Belle C. Buchanan, Second Vice-President; Dr. Thos. M. Stewart, Secretary and Treasurer; Executive Committee, Mr. Sam'l Pearce, Mr. J. A. Knapp, Mr. J. G. Baldwin, Mrs. H. I. Barnes, and Mrs. J. D. Buck. An interesting list of subjects for essays and public discussions has been arranged. On Sept. 22d, Dr. J. D. Buck will make an address on "The Present Aspect of the Theosophical Movement"; Sept. 29, Dr. Thos. M. Stewart on "Practical Occultism"; Oct. 6, Mr. J. A. Knapp on "Brotherhood"; Oct. 13, Mr. J. G. Baldwin on "The Symbolism of the Cross." The outlook is encouraging for good branch work and large public interest.

GENEVA, N. Y. A lecture was given September 24th in the Universalist Church by Mr. A. E. S. Smythe on "Theosophy and Christianity" and was received with close attention by about ninety people. A Study Class is to meet on Wednesday evenings at 7.30 in Linden Block, Room 12. This in addition to the regular Sunday meeting held at the house of Mr. and Mrs. Griffiths, 308 Washington Street.

WILKINSBURG T. S. was visited September 26th by Mr. Albert E. S. Smythe, of Toronto, who gave an hour's talk on "Brotherhood and the Crusade," at the home of the Vice-President, Mrs. Sage, and was afterwards kept busy for another hour answering questions. The Branch afterward had a re-union supper at the home of Mrs. E. E. Hare, the newly elected President. The Wilkinsburg T. S. has done good work during its first year, having more than doubled its membership, and now holds class and public meetings weekly.

JAMESTOWN, N. Y. Mr. Albert E. S. Smythe gave a lecture at American Hall on September 29th on "What is Theosophy?"

DENVER BRANCH is in a flourishing condition. The removal to the new rooms in the early summer has been justified by the large audiences that have filled them at nearly every meeting. New members are coming in all the time. The Lotus Circle, lately started, is a great success, there being an attendance of from twenty to thirty-five children and adults every Sunday afternoon.

PROMETHEUS T. S., Portland, Oregon, is flourishing. The meetings have increased in size and interest, the Tuesday evening discussions during the summer being attended by from 25 to 50 and the Sunday public lectures being attentively listened to by from 60 to 90, that number being increased to 125 at addresses of visiting lecturers. The *Secret Doctrine* Class is also well attended and proving of great help to the Branch.

LEAGUE OF THEOSOPHICAL WORKERS.

NOTICE.

To everybody in the T. S. A., who reads newspapers and magazines: You are invited to coöperate with this League in its work of keeping the scrap book for the Headquarters by forwarding all clippings of consequence relating to Theosophy. Especially is this requested of members living in the larger cities. In addition to use in the scrap book such contributions of clippings will be appreciated, as articles which appear in the daily press often emanate from the Theosophical Press Bureau, and it is desirable to know how many papers printed them.

THE SUPERINTENDENT LEAGUE OF THEOSOPHICAL WORKERS NO. 1,
144 Madison Avenue, New York City.

LOTUS CIRCLE.

The teacher's book and lesson leaflets for the Lotus Circles are now ready. The teacher's book consists of lessons for three months containing references and suggestions for presenting the subjects to the scholars. A plan for the organization of Lotus Circles is also given. The lesson leaflets for the children are separate, twelve in number, one for each Sunday. In ordering please state how many teacher's books are required, and for what number of children the lesson leaflets are needed. Lesson leaflets are accompanied with small cards with appropriate texts for each Sunday.

ADDRESS

FROM THE CHILDREN OF THE LOTUS CIRCLE OF THE T. S. A. TO ALL CHILDREN WHOM THE CRUSADERS MAY MEET IN OTHER COUNTRIES.

The Crusaders are travelling around the world and trying to bring the knowledge of Theosophy to many people in many countries. This knowledge is as much for the chil-

dren as it is for the older folks. So we, the members of the Lotus Circle in America, wish them to carry our message of good-will and brotherhood to the Lotus Circles in Europe and to all children whom they may meet in every country they visit.

We greet you all, in every part of the world, as our sisters and brothers. For Theosophy teaches us that we have each of us lived many times on earth, so that we have had homes, with fathers, mothers, sisters and brothers, in every country, and that every nation has at some time been our nation, every language our language, and every land our native land. If we could remember these past lives we would see that all the people on the earth are really one great family and that there are really no "foreigners," no "strangers." We call other people strangers only because we have forgotten them; yet even the strangers we pass on the street may once have been our own sisters and brothers.

And this means, too, that we who are children now have been men and women in those past lives,—that we are really as old as the grown-up people, and that it is only our bodies that are young. And this is a great advantage we have over the older folks. For when we begin as children to learn what Theosophy teaches, our minds are freer from all wrong teaching, all beliefs that are not true and so we can more easily understand what life means. Why we are here on earth, and how we should live while we are here; how once we were gods in a divine world, and how we shall again become gods. It is to teach us these things that the Lotus Circles were formed; and to try to make people remember these truths is why the Crusaders are at work. For all people knew the truths of Theosophy in ages long ago, but now most people have forgotten them. And many grown people have all sorts of absurd beliefs, such as that we have never lived at all before we came to this earth, or rather that we never came here at all, but that God made us and put us here; and that when we die we go to heaven or hell,—to heaven if we believe as the grown-ups try to make us believe, or to hell if we refuse to believe the things they teach us. But many of these things taught us by the grown-ups are not true, because they do not know any more about it than the children do. We want to believe only what is true; and we want to be taught only by those older people who know the true things. In the Lotus Circles we are free to believe only what we know to be true; and we are never forced to believe anything else. When all people gain this freedom, when they learn to follow truth alone, and to live noble, pure, unselfish lives, they will again become like Gods, and all evil and unhappiness, ignorance and misery will vanish.

That is what we should all work for. So we ask you all to listen carefully to what our Crusaders have to tell you; and we send you our kindest greetings, and wish you to think of us always as your sisters and brothers in our big family which we call humanity.

FROM THE CHILDREN OF IRELAND TO THE LOTUS CIRCLE IN AMERICA.

Dear Cousins of America: Your letter was read out to us, and we like it very much and thank you for sending it.

It is only a short while back since our folk have joined in with the Theosophists, and that we children have our Lotus Circle Club, and so we are not as used to it as you are. But we shall just write you how it seems to us, and what we think of this new sort of grown-ups.

The jolliest part of it is that though they *would* all be counted entirely "grown up," they love all exactly the same things that we do, and are so clever they understand right off the things we talk of and see, and they know all about our Wonderland that other folk call "nonsense" and tell us the most splendid stories. Most are about the old Rishis—the "Shining People"—who long ages ago came to Ireland in their air-cars after that big land Atlantis (that used to join our country on to yours) sank down into the ocean.

The Rishis love this island and have stayed here ever since; in dream-time we see them moving in great glittering caves in our mountains and by beautiful streams—they

talk to us and say how it is things happen and show us their fire-world, or take us through the air to see what makes the star music and turns the worlds around. If only we could remember in the morning all we learned!—but part gets forgotten and we only half remember all the wonder and the brightness. Often the Rishis fight great cloud-land battles against evil things of night, and our people who love the Light are in that battle too. No one before ever told us about these air-chieftains and air-kings, and so we love to come to our Lotus Club and talk of all this inner world.

We know there are Shining People in America as well and that your Crusaders are bringing a message from them to all the world, and when we are big we are going to set out on a great Crusade ourselves; but first we must learn to fight by battling against the bad things in ourselves.

The Old Heroes of Ireland were watched over by these Shining Ones and fought in all their battles, and we want to grow up brave and good like they were and think only about helping others. We learn about Greek Heroes, too, and many others, because by thinking of those brighter days we can make our own lives and times more like that Golden Age. At our Lotus Club, too, we talk of many other things—of how the flowers and plants are minded and of all the crowd of working fairies, folk don't always notice—and we are told that by being cross and greedy and bad, we make a thick smoke around us so we cannot see things through it.

There are plenty more things we speak of, and besides our Hero Tales we have other books we love, such as Water Babies and the Wonder Light, and we have pictures and singing and music and verses to learn—and when we are tired of that we blow bubbles and play games.

Instead of names of flowers like you have we are called after precious stones—Ruby, Opal, Diamond, Sapphire, Amethyst and Emerald—and we are told many wonderful things about our jewel names. At home we are each making up a picture corner, and that is where we play our Lotus games and tell stories and read our books.

We were delighted to get your letter and to know you have Lotus Clubs, too, and we just think that this is a jolly time for children.

On behalf of the Children of Ireland we sign our names,

MARY JORDAN,
EDITH HERMIA DUNLOP.

DUBLIN, August 2d, 1896.

CORRESPONDENCE.

FROM THE THEOSOPHICAL SOCIETY IN AMERICA, TO THE MEMBERS OF THE THEOSOPHICAL SOCIETY IN EUROPE IN CONVENTION ASSEMBLED.

Comrades, The last year has been marked by a loss that has been shared in common by the Theosophical Societies in Europe and America and Australasia alike—the loss of our beloved President and friend, William Q. Judge. Further reference to this sad event in the history of the movement is not necessary, for it is our duty to look rather to the future than to the past. But a realization of our present prosperity cannot fail to remind us that we owe this in a very large measure to the unfailing energy, devotion and self-sacrifice of one who was so truly a friend of all creatures. He made strong the foundations. It is for us to erect the superstructure; it is for that purpose that you have assembled together in Convention. We send you this year more representatives from our Society than have ever before been present at a Convention of European Theosophists. We trust you will recognize this as an earnest expression of our deep interest in your work. It emphasizes a fact that should never be lost sight of between us: that the Theosophical Movement is greater than any organization or body, that it is world-wide and that the various self-governing Theosophical Societies in Europe, America, Australasia and elsewhere are parts

of one great brotherhood destined to be all-embracing. Our representatives will inform you personally of the wonderful increase in the growth and activity of the work in America during the past few months, which has found expression in a crusade around the world. The leader of this Crusade, Mrs. Katharine A. Tingley, and others of its members will tell you of its objects and of the work it has already so successfully accomplished. We can well trust these our many personal representatives to give you a more detailed account of the year's activity in America, and need only send you in conclusion our good wishes and our unwavering brotherly love.

Fraternally yours,

E. T. HARGROVE,

President, and for the Executive Committee.

THE THEOSOPHICAL SOCIETY IN EUROPE IN CONVENTION ASSEMBLED, TO THE PRESIDENT AND EXECUTIVE COMMITTEE OF THE THEOSOPHICAL SOCIETY IN AMERICA.

Dear Brothers: We feel that your letter of greeting voices more than the kindly feeling of your Society in America, that it has a significance beyond itself. We believe that you are the prophet forerunners of a new race, and through you comes to us, not merely the message of individual friendship and coöperation, but a force from that Spiritual life which is incarnating in the general life of the American people. It is, as you say, our duty to look to the future, and thinking of you as representing the Spirit of that new life we find in all your actions something symbolic of the mission of the America of the future to the rest of humanity. The presence of your Crusaders in our Convention, their inspiring influence in our Lodges, and their work in our cities has made us realize with joy the nature of the mighty forces working in your midst, that they are not, though starting in America, for America alone, for they ray out to all lands and all peoples. Yet while thinking this of your work and in responding to your greeting afar off we do not regard you as separate, for is not all effort of this nature but the revelation of the Self of Humanity to that same Self; and wherever truth is spoken, wherever love arises, it is not American or European but the one Life, the one Breath, chanting its eternal song through the hearts of men. We respond to your greeting as to a note of that song and send you our heartiest congratulations upon your work so successful in your own land.

Fraternally yours,

DUBLIN, 2d and 3d August, 1896. D. N. DUNLOP,

Chairman of the Convention.

FOR THE SUPPORT OF THE CRUSADE.

In the interests of the Crusade Fund the following circular has been sent to every member of the T. S. A. and the affiliated Societies abroad:

THE THEOSOPHICAL CRUSADE.

It is doubtful if the members of this Society even partially comprehend the serious and wonderful import of the mission now under way known as the Theosophical Crusade.

A small band of men and women, such as have undertaken this work, might seem to be lost amid the multitudes of the earth, did we not remember that Jesus and twelve disciples constituted at one time all that has since become the great Christian community, or that Columbus and three little ships' crews opened the gateway of the Western hemisphere to Europe.

Moreover, all who have happened to come into contact with that mysterious "Force" which moves with this little group of Crusaders, attest its astonishing effect upon all whom

it touches. To those who ask what is being done, let us answer that a torch of spiritual flame is being carried around the entire circumference of this planet, lighting fires of soul enlightenment point by point at selected places where stops are made, and establishing a circuit of magnetic force about the world from which must radiate that divine knowledge that shall make the approaching cycle indeed a golden age.

Think what these Crusaders will accomplish if backed by the *organized thoughts* and *concentrated support* of all the Theosophists in America, together with what shall be accumulated as their journey progresses.

Upon us members of the T. S. A. falls the sustenance of this grand purpose, and what a privilege it is and what a heritage to hand down to our children. Not less than $30,000 is the estimated cost of this Crusade and we must furnish these funds. A few devoted men have pledged themselves and their fortunes that this great project *shall not be allowed to fail*, but this is not enough; it is the *helpful effect of numbers* that is needed, and we here propose a plan in which all can join, and earnestly beg your compliance.

Into the little box herewith accompanying put each morning, the first thing as you rise, some small coin, a penny or more, as you see fit, but do it *once each day*, not bulking it by the week or month. Think what it means—the *gift*, the *act*, and the *thought* of thousands of persons, concentrated once every day almost at the same moment on the furtherance of this great movement; it will *compel* success.

Then on the *13th day of each month* take out the contents of the box, and after adding to the little store as much more as you can or wish to give, mail it with your Godspeed to the Treasurer, Mr. E. A. Neresheimer, 20 Maiden Lane, New York City, marked "For the Crusade." Do it on the *13th of the month*.

In a year from now you may learn the importance and the value of your sacrifice.

Fraternally yours,

(*Signed*) E. A. NERESHEIMER, V. P., T. S. A.
A. H. SPENCER, for Exec. Com., T. S. A.
C. A. GRISCOM, JR., for Crusade Com., T. S. A.

144 Madison Avenue,
New York, August 13th, 1896.

Accompanying the above circular is sent a square contribution box of violet cardboard, printed in purple ink. On the four sides are portraits, with the initials, of "H. P. B.," "W. Q. J.," "K. A. T.," and "E. T. H." On the bottom of the box, which is a folding one, is printed: "Open me on the 13th of the month," and on the top are the inscriptions: "Purple Pence," "A deed to crown each day" (immediately over the slot), and the slogan of the Crusade, "Truth, Light, Liberation, for discouraged humanity."

Any member who may not have received a box can have one upon application to S. F. Hecht, 144 Madison Ave., N. Y.

A LETTER IN REGARD TO THE ABOVE.

I beg most earnestly to invite the attention of my fellow-members of the Theosophical Society to the above circular and contribution box. The necessity for money to carry on the Crusade is manifest, and surely we must all respond. The prominent persons in the T. S. to whom the above plan has been submitted heartily endorse it, and those even who have already given in large sums and who would do so yet again if required have agreed to put up their daily morning offering with the rest of us, so as to add all possible help by the cumulative force of this regular repetition of the *thought*, the *act*, and the *gift*. It is especially hoped that the start off, *viz.*, the October 13th collection, will be a good big one. On that day the Crusaders will be doing a great work at the Pyramids in Egypt. Let us, if possible, also signalize this truly significant date. With fraternal regard,

NEW YORK, *October 7th, 1896.* A. H. SPENCER.

THE PROGRESS OF THE CRUSADE.

Since the issue of the September FORUM further details of the work in Holland and Germany have been received. At Amsterdam the Crusaders stopped at the Hotel Pays Bas, where every piece of furniture, carpets, table-linen, everything in fact was marked with the familiar initials "H. P. B." As usual several meetings were held. A large audience attended the public meeting on Sunday evening, Aug. 23d. The usual programme was gone through and all the speeches were listened to with great interest. When, however, the time came for presenting the Dutch Flag to the Crusaders one or two young men, evidently of strong anarchist opinions, insisted on speaking and tried to air their views on capital and labor, but they were soon silenced by the police. One of them came the following week, after the Crusaders had left, to the regular meeting of the Amsterdam Branch and apologized for having caused the disturbance. He said that he could not help thinking about what had been said at the meeting, and he wanted to know more about it. Besides the Dutch Flag, the Crusaders were presented with a symbolical flag of Egyptian design painted by one of the Dutch members, Brother Paul Hessing. Several new members have joined the Society, and some old members who heretofore had remained in the Adyar Society have now joined the T. S. in Europe (Holland). One of these was an old friend of H. P. B.'s, and is a woman of wide influence and a good speaker. She will be of great help to the Amsterdam Lodge. Here, as in Paris, the speeches of the Crusaders had to be translated, Mme. de Neufville giving valuable assistance as interpreter.

ANOTHER STONE FOR THE S. R. L. M. A.

At sunrise on Monday morning the Crusaders and many of the Dutch members started out in seven carriages to search for a stone for part of the foundation stone of the School for the Revival of the Lost Mysteries of Antiquity. As is well known Holland is neither hilly nor rocky and the party drove for several miles but saw no stones save small pebbles. When about to cross a ferry however, Mr. Pierce happened to see a stone which was quite suitable and which was forthwith taken possession of and carried back in triumph. It is square in shape whereas the one from Ireland is triangular, but it appears to be the same kind and is of the same color as the Killarney stone.

On the morning of the 26th at 8.33 o'clock the party left for Berlin, almost all the members being at the station to see them off.

IN GERMANY.

The T. S. in E. (Germany) had been formed immediately after the Convention in Dublin. There are at present four branches in Germany and Theosophy is now on a firm footing in that country. This is due in very great measure to the splendid work of Brother T. R. Prater who for some years has been diligently writing letters and sending pamphlets to all parts of Germany to try to arouse interest in Theosophy. Brother Paul Raatz of Berlin also did splendid work in getting together the little centre which has since increased and become the Berlin Branch.

Dr. Hartmann, so well known to all Theosophists through his writings, came to Berlin to meet the Crusaders. In a letter written to *Theosophy*, from which we give the following extract, he tells how he found the Crusaders. "Every one acquainted with my way of thinking knows that I heartily dislike all vain pretence, bombast and show, and certain rumors having reached me that the American Crusaders were in the habit of marching about the streets in procession with trumpets and flags, and doing all sorts of extravagant things, even surpassing those which I ridiculed in my 'Talking Image of Urur,' I had no desire to go to Berlin to participate in such a performance. Nevertheless on Sept. 26th an hour before the train started, the firm conviction that I would have to go

to Berlin became settled in my mind, and after telegraphing to Mr. Z. in Berlin the time of my arrival, I left for that city.

"When I arrived in Berlin there was neither Mr. Z. nor any other person of my acquaintance, nor could I find any one I knew or any one who knew where the Crusaders were. Getting impatient, I made up my mind to return to Hallein and happening to be near the Potsdam R. R. station I stepped into the telegraph office to telegraph to Hallein so that no letters would be forwarded to me at Berlin. On coming out of the telegraph office I met Mr. Claude Falls Wright at the door, who to my astonishment told me that Mrs. Tingley had requested him just then to go to the Potsdam R. R. station without a moment's delay, although she did not give any particular reason for making such a request. This may have been a 'coincidence,' but I am more inclined to think that it was a result of Mrs. Tingley's being in possession of clairvoyant powers. At all events it was the means of giving me the great pleasure of meeting the Crusaders on which occasion all my evil anticipations were at once destroyed, because I have never met in my life more amiable and unpretentious people than the American Crusaders."

MEETINGS IN BERLIN.

A Branch meeting was held on the 27th August. On the next evening about two hundred attended a special invitation meeting. On the 29th in the large hall of the Vereinshaus a public meeting was held. The hall crowded, many people standing throughout the meeting. There were about four hundred present. Mrs. Tingley's speech was received with great applause. It is not customary to applaud in Germany but the people could not refrain from expressing their appreciation of her speech in this way.

The first annual meeting of the T. S. E. (Germany) was held on the afternoon of the 30th. The following officers were elected: President, Dr. Franz Hartmann; Vice-President, Theodore Reuss; Secretary, Dr. Nagle; Treasurer, Leopld Engle.

H. T. PATTERSON'S VISIT TO HAMBURG.

On the 30th while the Convention was being held in Berlin, H. T. Patterson paid a flying visit to Hamburg to the recently formed Branch in that city. He was there only a few hours but brought to the members some of the force and the light which accompany the Crusaders wherever they go.

IN SWITZERLAND.

Berlin was left on the 31st. A short visit was made to Heidelberg and Geneva was reached at 1 A. M. on Sept. 2d. There are two members in Geneva, H. D. Purucker, and C. Brünnich, but until the arrival of the Crusaders they had not known of one another but had been working independently. Now they are working together and we may look forward to good results from their united efforts. A parlor talk was given at Hotel Metropole and on the next day the Crusaders left for Interlaken. A crowded meeting was held here in the Ladies Parlor of the Hotel, the audience being composed almost entirely of tourists. On the 7th the party left for Hallein, Austria, the home of Dr. Hartmann, arriving there on the 9th. By the time this number of the FORUM is printed another stage of the tour will be completed and the Crusaders will have left Europe and be in Egypt to make a short stay there before going to India.

T. S. IN EUROPE (GREECE).

The following telegram has been received in New York:

"ATHENS, *Oct. 1, 1896.*

"Unprecedented meeting Greek Society hundred members."